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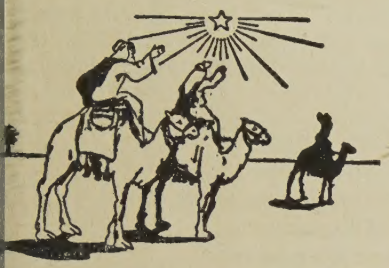
The AMERICAN FRIEND

[DECEMBER 22, 1949]



THE NATIVITY

Here is the hinge of history—the hour
Wherefrom the years recede, the years advance—
The night when Love has victory over Power.

A new-born child beneath a mother's glance,
God the Creator is made manifest,
Born of His creature, flesh of circumstance.

Here petal-soft against His mother's breast,
He lies who made the sun to be His rose;
Here He who strews the lightnings lies at rest!

O little hands that fold the falling snows!
O baby hands that buoy the nightingale!
How can your fingers sleep in such repose?

And must you, O soft baby feet, rescale
The height of Heaven on the driven nail?

E. MERRILL ROOT

What Time Is It?

New Years Meditation

Editorial

The Devotional Life . . . A Page of Personal Helps

CHRISTMAS AGAIN

By William Clark

Not where proud men boast of goodness,
Not where mighty rule . . .
From a shed the cattle, lowing,
Bring the songs of Yule.

See, the Inn has place for any,
All who place assume . . .
But for Joseph, but for Mary,
For the Child, no room.

Would a poor man seek a savior,
Sing the Ages' songs . . .
Come, be of the kind, the lowly
Where a Child belongs.

When I turn from my morning Bible reading to the work of the day, sometimes I am brought to a sharp halt by the sense of entering a world entirely and terribly unrelated to the one which I am leaving. The world of my morning devotions is so real, so full of wonder and delight, so rich in promise; the world of daily bread is so prosaic, so selfish, so threatening! Where in this dark place is the shining God of that morning experience?

The coming of Christmas at first painfully exaggerates the godlessness of daily life. The irony is almost unbearable. To think that men and women the world over will be celebrating the birth of a Prince of Peace. Prince for a day! Oh, dear God, no! Wouldn't it be better for us to be honest and admit we don't believe in him and his way of love? Such is the despairing cry of my heart.

At first . . .

Then a strange and altogether wonderful thing happens. By the alchemy of meditation, the reagent of God's Holy Spirit begins to work in my heart and mind. *He is in this world still, that Child!* He is in it, wherever men let him in. There need be no gap for me, for any of us, dividing faith from fact. The place where we live and work does not have to be separated and ironically different from the place where we pray—*if we live and work where he can be at home.* Beware of the Inn; go out to the shed.

Thank God for Christmas! Christmas binds together faith and fact, prayer and action, the world of the Bible and the world of daily life. Yes, it binds together God and men. "God thought this world was worth that birth." "The world was made flesh and dwelt among us, full of grace and truth." I feel like shouting these things; they tell such a story of undiscourageable divine love. What a mess we have made of things, yet God is not done with us. On the contrary, the greater our need the more he has identified himself with us in our struggle. Born like us, in the selfsame world, was the Christ child, servant and savior of all the world.

But not just anywhere may we find him. Searching out through the daily round, or in through the secret passages of our hearts, look only in the lowly places. Oh, the world has its treasured values; values each with appropriate temples of adoration. Not there is Jesus, no incarnation there. "Come, be of the kind, the lowly." That is all that he needs, and the only home that he can bear. Anywhere in the world today where sheds are joyously built, there Christmas comes again.

"How silently, how silently
The wondrous gift is given.
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin
Where meek souls will receive him, still
The dear Christ enters in."

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For to you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

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Editorial . . .

What Time Is It?

ON the threshold of a New Year we ask that question of one another in terms of hours and minutes, years and days. We look to our clocks and calendars for the answer, but they can never give it, for they are only curious, though necessary devices by which we regulate our commerce of ideas and things. To our habits of thinking and living they are well-nigh indispensable, yet we know, in our second thoughts, that these gadgets have nothing basically to do with time. They exercise no control over our ever-changing years. What, indeed, is time! There are high moments when we are lifted above the events in time and have a sense of the eternal. We are lifted from *facts about life* to the *meaning of life*. At such a moment we may sense the answer of the Psalmist when he sang, "O Eternal, thou art what I get out of life."

* * * * *

Far from being sanctimonious and detached critics of our life and times we can make a better contribution to them, and profit intelligently from them, if there is a Christian critique in our minds that stands in quiet, firm judgment over the events of our days. Time is not merely a succession of events, it represents, instead, the unfolding of the works of the Creator. The spiritual realities, which time reveals and tests in every generation, are the truths we live by. An event, a burst of news, is great if it does this — if it fires our hearts as cooperators with creation and gives us assurance that *good* living is always *great* living.

* * * * *

From that viewpoint, what is the great news of the day? It will not be thought of as great because it is sensational, because it comes with blare of trumpets or streaming banners, or because it harrows our nerves. The greatest news in our daily paper may be tucked away in a corner while some passing parade occupies the front page headlines. One question to ask of any news is, "Is it really great? Does it have some element of the eternal in it? Does it have any relation to the thoughts we think when some one mentions Bethlehem?" Certainly we should not live in a mood of burdened seriousness, but when we read the lighter side of the news, as indeed we should in proportion, we shall not end with it. The greatest news of all time started with, "Glory to God in the highest and on earth, peace, good will to men."

* * * * *

Emil Fuchs, whose series of devotional readings will start on the opposite page of this journal in our next issue, has said of Hitlerism that it "prostituted Christianity's words." That is a form of profanity, if not blasphemy, of which men can be unwittingly guilty. Men who are sure that a certain new scheme will save the world are almost certain to use Christian terms as a rallying call. Our class rooms of home, school, and church can do much to help us in learning to detect error, to think straight, but we also need the guiding light of honest worship. If no other master stands at the heart of a man, some strange "messiah" easily takes over. We need, therefore, to read our news and respond to our day from a Christian framework of thinking.

* * * * *

The devil generally appears to us "as an angel of light." In political guise, whether he is fascist or communist, he comes to us garbed in red, white, and blue. Never does he announce his true role and character. Sometimes he announces himself in terms of Christian orthodoxy or liberalism and then adds a few words of encouragement to racial bigotry, etc. On the political level, whether from the "right" or the "left," he will always appear as a patriot of the American Way or whatever phrase will catch the ear and the habits of thought. Watch out for him, he is going to and fro in the land. We shall avoid danger of losing to him in the margins of our life if we move into them from our true center. Whatever does not fit the voice and spirit of Christ is evil.

* * * * *

Empire is obsolete. Nationalism must go. When men will enter that fact on the debit side of human progress remains to be penned by history. The new interplay of human relations is going on while new efforts are being made to fortify old boundaries against new invasions. But the invasions are coming. They will not stop. East and West will invade one another with their respective ideas and cultures. The fundamental meaning of national fortifications is a resistance to human brotherhood. Nations war against nations, but more important and more tragic still is the fact that they are warring against a united world. They throw away *obsolete weapons* in favor of new ones in order to defend *obsolete ideas*. If the Christian message has anything to say to this conflict it is that man is man before he is Chinese, German, or American, and that there is a deep relatedness that will eventually undermine all barriers. Creation is at work. Time is on its side. When God is at work who can defeat him!

* * * * *

Though nations and civilizations come and go, though new forms of human society make uncouth the patterns of life that were once honored, we have to work with those forms in which we live. Belief in a better world for this earth does not keep us from devotion to the best interests of the present one. One may be a patriot, giving great devotion to the best interests of his country, while entertaining in his vision a grander day in which nations surrender their sovereignty to a parliament of the world.

On this New Years Day our own America, despite her faults, is in large measure a land of freedom and opportunity. Ours is a land where one may criticize his Government, engage in debate with his fellows

and, if he wishes, challenge the very constitutional basis of his nation. He does not have utter freedom of speech and press, not as much as he might have, but as nations go, his freedom is not excelled elsewhere. Most of us assume our belief in our country and speak rather of her faults. Now and then we should remind ourselves that, here at hand, is an opportunity for us not only to be sensitive to her failures, but also to give our time and talents as citizens in making her a better leader for the aspiring millions of the world.

* * * * *

In the vast span of time on this planet what has been accomplished? Some one has said that if the long ages, during which life of some form has existed on the earth, were reduced to the scale of one day the last few seconds would be the proportion of time in which modern man has lived. Perhaps he has not done too badly in the few seconds at his disposal. We need not be blind optimists to believe that man has made great progress since he walked from Eden with a feeling of guilt and a new restless sense of "ought" in his heart. He still walks tremblingly between the zones of light and darkness, but he does know light from darkness, good from evil. His age of innocence has passed. He is beginning to know that he must face his Creator; that he cannot be morally neutral between evil and goodness. He is beginning to have more respect for the rugged prophets in their leather clothes who called men to repentance and declared that the meek should inherit the earth. If we look at our world with no more perspective than New Years Day 1950, we might well doubt his progress, but if our minds sweep the recorded history of his life we can hardly doubt the progress of man. He did not make his devious way forward by his own assertion — the *Creator* was at work and the *created* responded, however slowly, to a master hand.

* * * * *

From the Christmas greeting of the Fellowship of Reconciliation we quote the following verse that may affect our joy of the season by driving it to a deeper level:

"I met the enemy one night in the grim field
and saw his face, twisted with hate like mine.
Then, as I had been taught, I lunged and kneeled
and drove my weapon home. This star did shine
upon my deed. I looked and saw this star
stand overhead, that once and far away
guided great kings to where a young child lay.

"The heavens opened then, as wide as space
above the smoke, the fire, the roaring guns.
I saw the light shine on my brother's face
and heard a Voice cry out, My sons! My sons!
I knew then that God wept in mortal pain
more for his son, the slayer, than the slain."

E. T. E.

Making the Living Faith Ours

By David S. Richie

These paragraphs are excerpts from the address given by David Richie at the Young Friends Conference at Oskaloosa. His address is 1515 Cherry Street, Philadelphia.

AFTER an experience in the first World War, Studdert Kennedy wrote, "From that moment on, I never saw a battlefield as anything but a Crucifix. From that moment on, I have never seen the world as anything but a Crucifix. I see the Cross set up in every slum, in every filthy, over-crowded quarter, in every vulgar, flaring street that speaks of luxury and waste of life. I see Him staring up at me from the pages of the newspaper, that tells of a tortured, lost, bewildered world."

Our religion, if it means anything, means that we believe we can find a basis for peace and fellowship with the Russian people. This does not mean that we must trust people whom we know we cannot trust. It does mean that we must try to *love* people whom we *think* we cannot trust, and trust *God* whom we know to be the loving Father of us all. John Woolman has written: "Our Gracious Creator cares and provides for all His creatures . . . and so far as His love influences our minds, so far . . . we feel a desire to take hold of every opportunity to lessen the distresses of the afflicted and to increase the happiness of the Creation. Here we have a prospect of one common interest from which our own is inseparable, so that to turn all that we possess into the channel of Universal Love becomes the business of our lives."

Our living faith is, therefore, faith in the way of love; faith in what Alexander Purdy has called, "the only permanently thrilling possibility in the universe," the possibility that at the heart of this universe is love.

This way of love must be seen in sharp contrast to the way of selfish materialism as, in the words of Oscar Ameringer, "Man has evolved from cannibalism to slavery to feudalism to capitalism as he has learned he can get more meals out of a man by enslaving him than by eating him."

This way of love must be seen in sharp contrast to the way of force, the way of militarism and ultimately, the way of totalitarianism. Representative Cannon, last April when the House of Representatives adopted the sixteen billion dollar military appropriation bill (1,000 for armaments for every $1 appropriated for the United Nations) quite bluntly stated this tragic philosophy: "Moscow and every other center in Russia we must hit within one week after war starts, and it can be done only by land-based planes such as we now have. We shall not necessarily have to send our land army over there. In the next war, as in the last war, let us equip soldiers from other nations and let them send their boys into the holocausts instead of sending our own boys. That is what long-range planes mean." It cannot be surprising that the whole of Europe, the whole of Asia, the whole of Africa is increasingly gripped by fear and distrust and bitterness when the United States, the one nation that really could have shared its abundance and led the world to peace and justice, seems so determined to choose this way of death.

From this moment on may we never see the world as anything but a Cruci

fix! From this moment on may we *expose ourselves* to those who are tortured, lost, and bewildered. From this moment on may we consciously strive to see them through the loving eyes of Christ, and then do the things that Christ's love prompts us to do. Most likely only thus can the living faith in love really become ours.

Mahatma Gandhi, more than any so-called Christian in our generation, has had such faith in love, such faith in non-violence, as to inspire this faith in others. After exposing himself to the exploitation of the Indians in the South African gold mines, he stripped himself of all the physical comforts and entertainments that his Oxford education could have bought, and identified himself with the miserable food and clothing and poverty of the Indian untouchables. Through prayer and fasting his selfless leadership inspired millions to achieve both freedom for India and an amazing revolution in the religious attitudes and practices of the Hindus. Finally, he was assassinated by one of his own people who could not accept his way of love.

Quite likely an American who took seriously the way of love would come to a similar end, for this way requires the renunciation of all war and threat of war and conscription, all reliance upon force as a means of defense; this way requires the renunciation of all racial discriminations, all claim to racial superiority, all defense against racial intermixture. Finally, this way requires the renunciation of the profit motive, the renunciation of the privileges and "property rights" of the profit system now denied to millions, and the total dedication of all our energies to the upbuilding of the cooperative commonwealth of the world.

For those of us, therefore, who want this living faith in love to become ours, or who at least want to try it out, it is imperative that we join with others in a work camp or Friends' Meeting or cell group where we can experience the strengthening fellowship which comes to a group that lives for a time, at least, and at least approximately, as we should live if the Eternal Spirit of Love took possession of our lives. Certainly, if that were to be true, our life together would be recognizably different, recognizably devoted to the welfare of others, recognizably simple in material standards, cooperative, consecrated to God's will in daily periods of worship. Perhaps if it were, our lives would also become recognizably joyous, purposeful, fearless, and perhaps contagious!

A Finnish work camper has written: "Our comradship in the work-camps has brought the ultimate melody of our existence near to me. There I feel the instrument at work which ever can solve the enormous contradictions of mankind—man in God's hand. As a concept, it is vague and varying; it is even impossible to define, but wherever you meet this ultimate factor of human destiny, you meet his Kingdom, and you cannot be uncertain any more. As a living and lived Reality, its influence is with a miraculous power penetrating all of human life. Each of you has been given the unique talent to make God live by your every deed and, doing which, you perform unconditionally and without reservation as a natural act of your heart—your whole personality, vibrating and echoing in the melody of Love. Especially for us, for the troubled people of today who so anxiously design their technical plans to produce peace on earth, the gospel of Christ is saying: 'Do not keep your candle covered. Do not be shy to love. You have been given the potentiality to shine as a Christmas candle all the way through'."

QUAKER HILL LIVELINESS

By Eleanor Zelliot

Extension Work. Three Quaker Hill staff members, Will Reagan, Cecilia Sheppard, and William Hale, spoke or led discussions in a variety of meetings during the past month and a half. Will Reagan has spoken at Muncie, White's Institute, Noblesville, Selma, Knightstown, Greenfield, West Milton, and Wilmington, and made longer visits of several days to Amboy, Vermilion Grove, Illinois and Glens Falls, New York. Cecilia Sheppard has made extension visits to West Milton, Knightstown, and Sugar Creek Meetings, and William Hale has addressed groups at Indianapolis, New Castle, Winchester, and Wabash.

Quaker Hill Guests. Visitors stopping by at Quaker Hill during their travels recently have included Elizabeth Emerson, author of *The Good Crop;* Bernard Walton, General Conference Executive Secretary; Anna Brinton, formerly director of Pendle Hill, now traveling for the AFSC; Ernst and Maria Vogt, of Ludwigshaven, Germany; Alan Watts, Counsellor to Episcopal Students at Northwestern University; and Nelson Cruikshank, of the American Federation of Labor.

Ministers' Workshops. The second Ministers' Workshop of this winter brought Alexander Purdy to Quaker Hill on December 15 to discuss "Modern Studies in the New Testament and Their Value to the Minister," with an interdenominational group of ministers from this area. The previous Workshop was led by John Oliver Nelson of the Federal Council of Churches, and centered around the minister's use of retreats. A third seminar will be held on January 5, 1950, under the direction of Dr. Edgar DeWitt Jones, a minister of the Christian Church.

Other Meetings. A variety of groups have met during the past few weeks at Quaker Hill, either for a few hours' conference or several days' retreat. The Wilmington College Choir held a "singing retreat" with three days of constant practice early in November, with one evening set aside for an open rehearsal. The Rural Life Association and Quaker Hill cooperated in bringing Dan West to Quaker Hill on November 17 to lead a discussion in "The Home, the Community and Peace." Twenty Peace and Service Chairmen and other interested Friends attended a Peace Workshop on December 3 to hear Earlham professors William Berry, David Henley, William Fuson, and Arthur Funston speak on several of the aspects of peace. Committee meetings held at Quaker Hill included those of the Committee on Christian Education of Indiana Yearly Meeting, the Yearly Meeting Committee for Ministerial Training, the Week Day Religious Education Teachers of Ohio and Indiana, and the North Richmond Council.

ON THE QUAKER CALENDAR

If Friends will inform The American Friend *of coming conferences or general meetings they will be listed in these columns. For details, write the respective organizations.*

January 6-8—Meeting of the Friends World Committee, American Section, and the Friends Fellowship Council at 2111 Florida Avenue, N.W., Washington, D. C.

January 12—Annual Meeting of the Friends Committee on National Legislation, at 1515 Cherry Street, Philadelphia, Pennsylvania.

January 13-14—General meetings of the American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pennsylvania.

January 16-18—Seminar on "Current Aspects of American Foreign Policy," under auspices of Friends Committee on National Legislation, 1000 Eleventh Street, N.W., Washington, D. C.

January 31-February 10—Agricultural Seminar at 1000 Eleventh Street, N. W., Washington, D. C., under auspices of the Friends Committee on National Legislation.

Yearly Meeting Sessions through the year will be announced later.

October 19-25, 1950—Five Years Meeting Sessions at Richmond, Indiana.

Faith and Practice of the Quakers

In History and Present Practice

The two broadcasts by Clarence E. Pickett and Errol T. Elliott, over the Columbia Broadcasting System, on November 20, are printed here in the order of their delivery.

SOME HISTORICAL ASPECTS

By Errol T. Elliott

Three hundred years ago, in the midlands of England, a young man named George Fox, burdened in mind and spirit, went from church to church and minister to minister, seeking counsel and relief. Finding no help for his spiritual need, he came to the realization that the answer to his problem was not to be found in external sources, but in his own soul, in a direct relation with God. Christ became an inner reality to him.

This was important for it pointed not only to the historic Jesus, but inwardly to a principle, to an unwritten article of faith which is central to the faith of the people called Friends or Quakers. Various terms are used to define this principle, such as "the inward Christ," or "the inner light," or "something of God in every man." It is not assumed by Quakers that the inner light itself is adequate or is the end of man's salvation. His salvation, his peace of mind, comes as he surrenders, opens the windows of his soul to this presence of the living Christ.

To New Values

That principle of the divine light within placed man in a new light, with a new value and significance. Man became highly potential, but this faith in the possibilities of men did not result in an easy optimism about man or put him on an escalator of inevitable progress.

While every man is capable of rising to a controlling consciousness of the guidance of God, he is also capable of going the other direction. There is not only an "inner light" in man, there is also inner darkness. He often sins—follows the paths of selfish interest. If he is to find fully this "power to become," this "light that lighteth every man that cometh into the world," to use the words from the Gospel according to St. John, he must consciously turn from evil and seek that light.

This principle of light in darkness led the early Quakers first of all into a movement of seekers and finders. Great throngs of people came to believe that they had found Him for whom the ages wait. Christ had stood in their midst. They were sure that, in a spiritual sense, the pierced hands had touched them and that the wounded feet had walked among them.

The Friends Meeting

Being seekers they naturally developed a seeker form of worship. They met in silence, believing that finding God was an immediate and direct affair of the soul. Out of the silence persons often would speak as they felt moved to share a message with the group, or as they felt led to vocal prayer.

While early Quakers believed themselves to be a part of the true Church, they were not so recognized by others. Therefore, they met wherever they could, generally in homes or in open fields. Since they were simply a meeting of worshipers they came eventually to use the term "Meeting" to identfy their gathering and their simple organization. Today the terms, "Meeting for Worship" and "Meeting for Business," are commonly used by Friends.

Through three centuries of their history, their forms of meeting have often changed as the needs required. Today, in some areas of the world, ministers are employed by them for certain services and for leadership in various aspects of the work of the Meeting. In other areas, the Meeting follows the ancient non-pastoral custom and the open meeting for worship, characterized largely by silence. In all of these forms of group worship, there generally runs the traditional stream of spiritual democracy or individual responsibility, so that worshipers are free to speak from the body of the Meeting.

Their "Testimonies"

Belief in the principle of the inward light or "that of God in every man" led these early Friends to disavow war and participation in it. This refusal to engage in war has been an important testimony or witness, though it has not always been followed faithfully.

Friends, particularly in the past few decades, knowing the complex nature of war, have become aware that one does not wholly escape involvement in war simply by non-enlistment. Believing in peace not merely as the absence of war, but as a creative way of life, they have also gone into various services of relief and reconstruction in tim of war and between wars.

To say there is "something of God i every man," as early Friends so ofte said, placed an emphasis first of all o God, but also on *every man.* Men o various races are directed toward spiritual democracy if that faith is ac cepted seriously. This means that on man cannot own another man nor ca he use him merely as a means or a too Every man becomes an end. That is a ideal which is only slowly realized an to which the faltering steps of all of u must turn in our political, industrial and religious relations.

An important point at which it struc the early Quakers was in their relatio to the North American Indians. Th so-called "Holy Experiment" of Willia Penn is best known among the applica tions of that faith. The principle o which Penn worked was well validate by history as a practical answer to th problem of relations between whit men and Indians. It is too much t suppose that the faith and concern o one man or even of a few could tur the moral tide of an expanding ne empire, but Penn still stands in Ameri can history as a witness to what can b done when men, though savages, ar approached in terms of their high possi bilities, and in the spirit of good wil

Quakers also challenged the custom of placing women in a secondary posi tion. They recognized the equality o women in ministry, and in the conduct ing of the business of the church Among their chief leaders were women distinguished by high service, such a Margaret Fell and Elizabeth Fry. It was the work of Elizabeth Fry in prison re form which helped Friends to develop a new concept of social misbehavio and the treatment of offenders, in term of sickness-and-cure rather than i terms of guilt-and-punishment.

This heightening of the sense of value and spiritual potentials of men led the early Friends in the direction of a democracy in which class distinctions could not be tolerated. One way i which this attitude was expressed was in their use of the singular in thei speech to every man. It was common usage in the England of that day to ad dress a man of lowly estate in the singu lar "thee" and "thou," but to address men in high positions in the plura "you." Believing that every man in the sight of God is one, but only one, they used the singular terms, "thee" and

"thou" to every person, whether king or peasant.

Toward a New Level

This new Quaker movement ran into persecution. Thousands of Friends were imprisoned. It can almost be said that the "Society of Friends," as it has come to be called, was born in prison. Friends have not been unacquainted with the interior of prisons from that day to this.

About the time of the first World War a new resurgence of life began. Service units of young people were sent to Europe from England and America in the beginnings of a new attack on the sources of conflict. From that beginning, a widening program has maintained a service and reconstruction in many areas of the world. Sometimes these centers have taken the form of missions; at other times, they have become work-camps for young people, or centers for meeting the ideological and spiritual realities of a situation.

Having said all of this, no one is more aware than I of the failures of Friends to live up to their faith. Other Christian bodies are far ahead of us in many aspects of service. Friends have only a small part in the total work of the Christian forces of the world. They try to work on the pioneering edge of society where precedents are few and where mistakes are therefore easily made, but they strive to reach out their hands to find other hands ready to join in the long, hard work of building the Kingdom of God among men.

I close with a prayer written by an English Quaker, John Wilhelm Rowntree, near the beginning of this century:

Thou, O Christ, convince us by Thy Spirit; thrill us with Thy divine passion; drown our selfishness in Thy invading love; lay on us the burden of the world's suffering; drive us forth with the apostolic fervor of the early Church! So only can thy message be delivered. "Speak to the children of Israel that they go forward."

ITS CURRENT SIGNIFICANCE

By Clarence E. Pickett

The most severe test of any religious faith is for its believers to make profession and conduct harmonize. Unless they do fit together as do the electric spark and the drop of gasoline in the engine of our cars, there is not going to be much power generated.

This is especially true for Quakers. We cannot depend chiefly upon powerful, clerical leadership to carry the laity along. We are all clergy and we are all laymen. If our lives are not kindled by daily efforts to keep conduct and confession in harmony, our ministry soon becomes trivial and colorless. Nor can we fall back on liturgy, or stained-glass windows or ecclesiastical architecture, to compensate for weakness of faith and works. We must practice our religion or it dies.

The Personal Emphasis

I suppose this is why this idea of human beings as temples of God Himself stands out in such bold relief in time of war. During the recent war, Germans and Japanese, as persons in whom a spark of the Divine is housed, were just as precious to God as they were when these nations were our friends. We could not shoot them — if we did, we were striking at the very core of our religious faith. In fact, those who concern themselves about the validity of the teachings of Jesus might well feel that the heart of the Divine yearned more over the "one stray sheep" than over the ninety-nine who were behind a Maginot Line of safety, or over the most wayward son even more than over the conformist home boy. Far from approving of what the political enemy does, we may well become doubly concerned about his welfare just because he is so wrong-headed.

That's why time and again Quakers have chosen jail to military service. It's why today, when in time of peace we have a military draft as a war measure, some young men won't even encourage war preparation by registering for military service. And so some of these youths are in federal prisons today. Perhaps it requires even greater imagination and some courage at a time like this to keep our hearts and our heads working in harmony when we see such tension as now exists between the Russians and Americans. How would one act today if he believed that there was something of God in every Russian.

Suppose we believed that the God whom we worship yearned especially over His children who refuse to acknowledge His fatherhood and even His existence. Well, the first thing to do would certainly be to use all available facilities to try to understand them. At least that's the way good parents do. A really enlightened parent says, "What have I done that helps to cause this result?" If the cold war of words gives way to the hot war of violence, as it did in Jesus' case, one hopes he could say with Jesus and Gandhi, "Father, forgive them, for they know not what they do." If this be a true course, there was nothing out of caste when the American Friends Service Committee sent Russia some valuable streptomycin to help them treat tuberculosis—one of their most feared health hazards. This and similar acts become characteristic of him who keeps belief and practice together.

The Severe Test

But I can hear some of my listeners say, "What about slave labor, and persecution of non-conformists, and loss of freedoms? Don't you care about that?" The answer is "Yes." Such performance shocks one, especially when he finds it at home, but also when he sees its horrors anywhere. The question is what to do. Is there any precedent? I believe there is. One hundred and fifty years ago John Woolman, one of the most consistent Quakers this country has produced, refused to eat meals in homes where food was prepared by slaves. He did what he could to heal the wounds of the slave but he saw the corrosive and hardening results of slaveholding on the slaveholder, and he never rested until he had done all he could to awaken in the man who profited by slave labor a willingness to release his slaves. I believe it is safe to say, based on his success, that if a small percentage of the Christians of his day had followed this course, there would never have been a Civil War, and the Negro minority problem might well have hardly existed.

All of this sounds like hard doctrine, but it is efforts to keep claims and conduct together in just such circumstances that lie at the heart of the faith so deeply yearned for today. Certainly the sharing of food and clothes may well be the beginning of restored fellowship after a great war. The New Testament recommends feeding especially as a good treatment for enemies. Certainly, here in our country, the validity of such action is widely recognized. Witness the generous outpouring of food and clothing provided by many voluntary and governmental efforts even, and especially to our late national "enemies."

I doubt, however, whether we have done as well in the healing ministry for the mentally and spiritually starved, for I have seen the buoyance and hope that were brought to beleaguered Germans in Berlin by a woman of high competence and rare spirit, operating one of our Quaker community centers—giving two years of devoted work and fellowship to all who came to her. She left a trail of light and love and hope wherever she went.

If we brought our faith and works into the close relationship of head and hand, illustrations of this kind would not be so rare. So long as we think of people as pawns to use, or as enemies, or as tools, we shall be afraid. The trouble is that such a course sins against the divine center of the universe. We seek security against our own evil by threatening the very life of him whom, most of all, we should try to make a friend.

I have recently been urged to support a movement to help the refugee victims of Communist States. I know something of those terrors through acquaintances who have gone through the deepest suffering rather than bow in servitude. Help — of course one will, but even more do I want to do the harder task. I want to seek until we find the spring of eternal life in the persecutor—until he finds security, faith, and life abundant. This is the only complete answer to persecution. But that's harder. Few will pay the high price for this achievement. Yet high religion calls for nothing less.

Do I seem to imply that Quakers are superior in these claims of spiritual religion? God forbid. There are only 120,000 of us in America and how far all of us fall short we know all too well, but we have seen enough of this ever new power in human life to believe in it. We have seen it in Protestant, Jew, and Catholic. We have seen it in men whose intellect cannot grasp, but whose deeds illustrate, this confidence in the Divine in the human.

The growing united voice of religion in this country leads one to believe that there is a ready response for those who will venture along this way of a new religious ordering of secular life. Such a way is not cheap. It is expensive. It calls for the whole of life to be channeled to seeing that the sacred center in man, whoever he may be, is always respected, and that, as we all find life enriched by the presence of a little child, so we may learn the high art of seeing all men as "Children of God."

FOUNDERS' DAY AT GUILFORD

Guilford College celebrated the second annual Founders' Day, November 12, by dedicating the new science addition, a modern $150,000 front wing joined to King Hall. This was pictured on the cover of THE AMERICAN FRIEND for November 24.

The Founders' Day program annually honors the large committee appointed in North Carolina Yearly Meeting of Religious Society of Friends on November 12, 1831, "to prepare a plan to endeavor to purchase a farm to locate the school upon, and put it in operation, and report their care to the next meeting."

Special honor was paid this year to Francis T. King, a Baltimore Quaker who aided the struggling boarding school to weather the crisis just following the war between the States. At that time the North Carolina Yearly Meeting of Friends gave the school their massive meetinghouse, which was remodeled into a class room and dormitory and named in honor of Francis King. A few years later he gave $500 to start rebuilding after the building was destroyed by fire.

The new science building was constructed as a front wing joined to the third King Hall, the second having also succumbed to fire in 1908.

Francis King was instrumental in the founding of Johns Hopkins University and Bryn Mawr College, and served many other charitable organizations. But Guilford College, for which he labored so faithfully and effectively, held a prominent place in his heart and King Hall is the only building which perpetuates his name. At one time, when the old New Garden Boarding School became a college, there was an attempt to name the whole institution for him, but he instead suggested the present name, Guilford College.

The recent dedicatory convocation was addressed by Dr. Roy K. Marshall, director of the Morehead Planetarium of the University of North Carolina, while Dr. Algie I. Newlin, professor of history at Guilford, gave a memorial to the Founders. Albert C. Woodroof, architect, and Walter King, builder, both of Greensboro, formally turned over the keys to David H. Parsons, Jr., business manager, and Dr. Harvey A. Ljung, Dean. President Clyde A. Milner presided and dedicated the building to the teaching of "whatsoever things are civil and useful in all creation."

DEATH OF JEFFERSON FORD

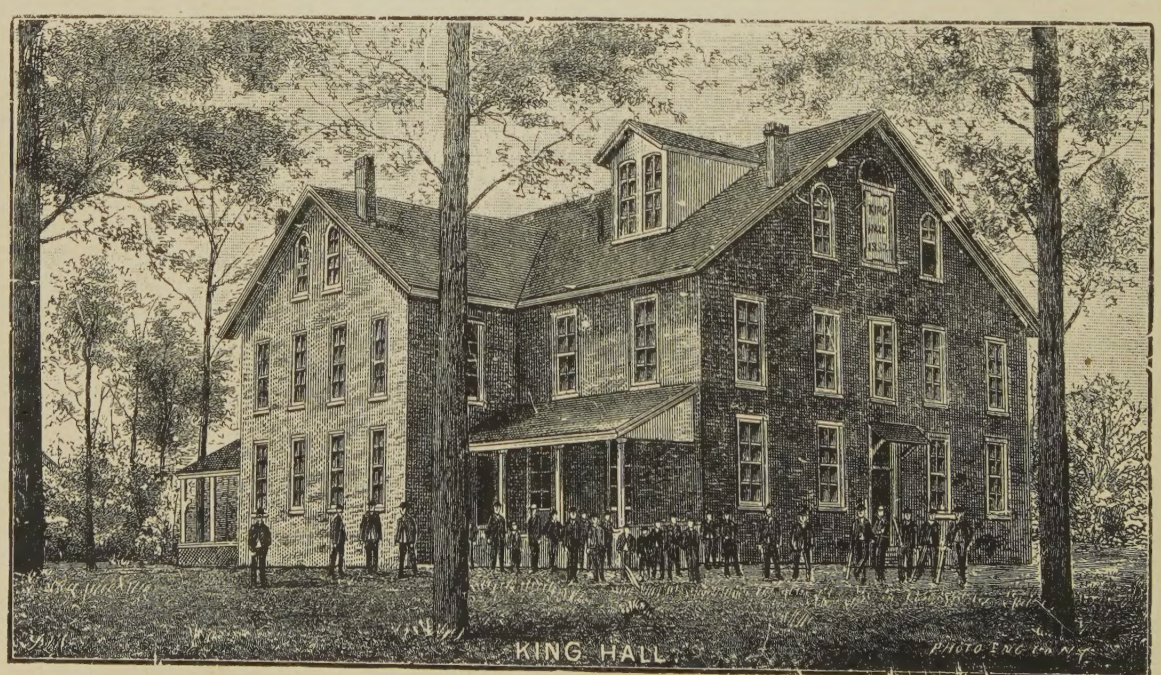
As we go to press word comes of the death of Jefferson Ford, December 16, in the Cancer Research Clinic of the University of Houston, Texas. A memorial statement will appear in the next issue of this journal.

POETRY CONTRIBUTORS

E. MERRIL ROOT, professor at Earlham College.

AVERY D. WEAGE, Box 173, Challis, Idaho.

WILLIAM CLARK, professor at Earlham College.



An old engraving of the first King Hall, the remodeled North Carolina Yearly Meeting House which provided class rooms and dormitory space for men, at old New Garden Boarding School.

The Sunday School Lesson

Prepared by Russell E. Rees

For January 8 —The Church Empowered

Acts 2:1-41

This is the account of Pentecost. Like most of the Jewish festivals, Pentecost was a celebration of natural phenomenon, the time of harvest of the wheat. "Pentecost, therefore, was the harvest festival, the feast of ingathering for the Jews." At this time a loaf of bread was prepared, showing the completion of the work begun at the time of the Passover.

Pentecost, in Christian history, was the time of ingathering also. The early church was still primarily Jewish, and it is not strange that it became a time of special spiritual empowering. It was at this time that the followers of Christ became conscious of the outpouring of the Holy Spirit. The conditions of this empowerment are instructive and worthy of study.

First of all, they were all together in one place. This remarkable experience was not a lonely one, given to isolated individuals, nor to separate cells or groups. No wonder that this gave a mighty impetus to the Christian Church. If Peter had received this experience while he was alone on a house top, the church would not have assumed its importance at so early a date.

It is always difficult to describe a spiritual experience in sober words. George Fox, trying to convey to others the extent of his inward movings, said that the whole earth took on a new smell. And, of course, Paul was so affected that he spoke of his experience as blindness and weakness. Wind and fire and strange new powers were mingled together, but the outward sign which the world saw was that three thousand persons were added to the fellowship.

The influence of the early church has always been mysterious. How, we ask, could a hundred people stir a world as they did? Why was the Roman Government so frightened by such a weak group? How did it happen that a few people, "not many great or wise," could rock the foundations of human society so profoundly? The second chapter of "The Acts" is the New Testament explanation of this fact. The Holy Spirit came upon them and they spoke as the Spirit gave them utterance.

Thoughtful people of the churches are always seeking for the renewal of this experience. We complain of our weakness; we deplore a waning influence; and we look hungarily back to this Pentecost. No one imagines that it is easy to reproduce, but that it is possible, the church has always affirmed. Once in a while we have tasted of this same power. At times in all our Meetings we feel our hearts strangely warmed; we hear ourselves speaking with an unusual discernment; and we see persons who have been cold and unresponsive, moved by words that come to them "in their own tongue." If we could only know this experience in a power similar to that of the early church perhaps we, too, could speak to the condition of our time. It has surely happened many times in Christian history, one of the times being in seventeenth century England when the early Friends were also aware of an empowerment and an effectiveness which amazed them, and startled the nation and the churches.

Questions:

1. Have you ever had an experience at all similar to the one related here? Try to describe it to the class. Why is it so hard to make others see and feel as you do?

2. What instruction can we get from this account as to our own Meetings? Are there principles which we are disregarding, and which might be corrected?

For January 15—Fellowship in the Early Church

Acts 2:42-5:42

"When we are drowned in the overwhelming seas of the love of God, we find ourselves in a new and particular relation to a few of our fellows," wrote Thomas Kelly. Common devotion, common purposes, common tasks unite us in a rich fellowship, just as the early church was united. The material in today's lesson is worth much study.

The fruits of the fellowship were many and varied. They had a deep concern for one another. The concern reached so far "not a needy person was among them." The welfare of the group took precedence over individual desires. They had all things in common. There was a compassion developed, however, which could not stop at the boundaries of the immediate fellowship. A lame man called out this desire for help, and he was cured. A sense of mission came into being among them, so that they became a company of missionaries. Jerusalem was soon too small. They had become aware of geography, and of people who were beyond the city and even the nation.

A second fruit of the fellowship was courage. They spoke with boldness, whereas not long before they were behind closed doors for fear of the multitude. The clear words they spoke disturbed the complacency of the city, even of the religious leaders. Ordinary difficulties became means of preaching the good news. Imprisonment was an opportunity to speak to jailers. Arraignment gave them the privilege of speaking to magistrates. The consciences of the men of the Sanhedrin were pricked by their forthright messages.

They strengthened each other's faith. "We ought to obey God rather than men." One man alone might possibly have had strong faith, but in the fellowship they were built up in the faith of Jesus as the Christ. So many people have testified to the truth of this that it needs little argument here.

A kind of fellowship may be known at various levels. There is fellowship in the family, fellowship in work, or in play. We have in our Meeting a monthly dinner together in which we know one another in the fellowship of breaking of bread, but the real and deep root of fellowship is in worship. Here we go to a deeper level, down below the agitations of life, below the fears and hesitancies of the week, below our selfishness, and we come to know each other in things which are really permanent and eternal. Most of us do not realize just how important that is to our lives. We may talk about being captains of our souls, when really we owe a debt beyond all paying, for the spiritual fellowship of common search and common worship.

The Society of Friends is a radical experiment in spiritual fellowship. The business meeting will always be shallow when it is an end in itself, but when it is the outward evidence of the spirit of worship, when it is concern growing out of worship, it will be powerful and very important. We shall not be likely to know the mind of Christ in regard to projects and programs unless we have previously known the mind of Christ in devotion and penitence, in prayer and praise.

Questions:

1. The class might try to make a list of things which grow out of your own meeting for worship. Where is your greatest weakness — in worship, or in translating worship into worthy work?

2. Can you see anything which hinders the fellowship of the Meeting? How could you go about removing these and so increase the effective life of the Meeting?

CONFERING ON ADVANCE

Several Friends who help to carry the weight of leadership and share the concern for the spiritual life of the membership of our Yearly Meetings met in conference at Winona Lake, Indiana, December 5, 6, and 7. These Friends came from the Yearly Meetings within the Five Years Meeting framework, to consider the possibilities of an Advance in which all the Yearly Meetings might unite and go forward.

Those present were: Blaine G. Bronner, Donald Spitler, California Yearly Meeting; Murray C. Johnson, John Compton, and Fred E. Smith, Indiana Yearly Meeting; Orval H. Cox, Kenneth L. Eichenberger, Roy S. Williams, Iowa Yearly Meeting; T. Clio Brown, Joe Hodges, Oscar Battin, Nebraska Yearly Meeting; Levinus Painter, Truman Whitaker, New York Yearly Meeting; Russell E. Rees, Glenn Reece, Western Yearly Meeting; John C. Harvey, David Stanfield, Pauline Gordon, Wilmington Yearly Meeting; William Clark, Earlham College; Helen E. Walker, United Society of Friends Women; A. Ward Applegate, Nellie H. Markle, Harold Smuck of the Central Committee; Errol T. Elliott, Harold N. Tollefson, Charles F. Thomas, Merton Scott, James R. Furbay, Lawrence Peery, Olaf Hanson and Mildred Macy of the Five Years Meeting staff. North Carolina and New England Yearly Meetings had to cancel arrangements at the last moment and could not have representatives present.

For convenience, a presiding officer and secretary were named, with A. Ward Applegate and Harold N. Tollefson serving the group. In opening the sessions, Ward Applegate voiced the thought of many, in saying, "The results of this meeting will last for more than five years. God can guide us if we yield our minds and our wills to him."

Settling into a meeting for worship, the group gave expression to the deep concern for the spiritual life of the membership, the need for adequate guidance and leadership, and the sense of responsibility for the communities where Friends' Meetings now exist.

Out of their deliberations the group developed an outline of objectives which will be placed before a special meeting of Yearly Meeting groups in each Yearly Meeting separately. The Winona Conference felt that every opportunity should be given to assure that any program of advance comes from the Yearly Meetings.

Harold Tollefson, as director of promotional work for the Five Years Meeting, will meet with Yearly Meeting groups to examine and re-evaluate the objectives as written and to seek guidance on what the Yearly Meetings desire.

Though it moves more slowly it is felt that the principle of growth should be used in the development of a Five Years Meeting wide program of advance. The next few months will be used in carrying the concern to the Yearly Meetings.

Some Winona Quotes

Here are some sentences from those who participated in the conference.

"Christianity will never rise higher than man's appreciation of Jesus."

"Too many of us are half filled vessels trying to make ourselves run over."

"I am concerned about the shallowness of Quakerism. Quakerism was a rebirth of the purest products of primitive Christianity. We need to be thoroughly convinced that there is something in the gospel of Christ. The principle of Quakerism is the spirit of Christ."

"We need an advance among Friends across America. We need to have something which will challenge Friends of different viewpoints and different backgrounds; something which will bring people together and melt them together in one purpose. The emphasis must be on the spiritual life and the work of the Spirit. Many other things are the by-products of spiritual experience."

To the Roots

"The vitality of our spiritual life, and the dynamic of the gospel are the chief elements of any advance. You can't make the tide come in, but it is possible to take advantage of the tides when they come."

"Many people who have had a profound religious experience don't know what to do with it."

"We tend to put our major emphasis upon the wordy side. We have the idea that when we say the right words we have accomplished all. In some way we have got to get religion out of our vocal chords and down into our muscles —into action."

YOU CAN BE HEARD

A public hearing is scheduled for the 12th and 13th of January, 1950, before the Senate Committee on Interstate and Foreign Commerce, on Bill S. 1847, which prohibits the transportation in interstate commerce of advertisements of alcoholic beverages, and for other purposes. Interested persons should write their representatives to congress.

THE INN KEEPER SPEAKS

Joseph was not the first I turned away that night;
He was the last of all who came, seeking a place;
Others, too, had plead, for shelter, aid, or bread,
After the Inn was filled, each cranny, nook, and space.

A hungry mother begged, her baby cried for food;
But the evening meal was past, the table cleared and trim;
And when a thirsty boy came asking for a drink,
With others pressing 'round, I had no time for him.

A stranger sought a room: how could I take him in,
When the place was like to burst with friends I'd always known?
A tattered beggar, next, shiv'ring, plead for clothes,
Should I have given him the cloak which was mine own?

Two asked to bring one in; "Our friend is very ill!"
I hastened on inside, to join the revelry;
Then one who ran, called out, "Come, help my son in jail."
Again I shut the door, and said, "What's that to me?"

Long after these were gone, Joseph and Mary came,
"My wife is sick," he urged, "Think not at all of me,
For I will find the barn, and there will take my rest;
But Mary needs the care of your pleasant hostelry."

Silent, I heard him out, then slowly shook my head;
I could not favor him, who'd others turned away;
'Tis true there was one room, but this I might not give:
This room I always saved, should Herod come to stay.

Later, some shepherds stopped; they woke me from my sleep:
"Where is the King?" they asked. I did not understand;
I only looked amazed, the more so when they spoke
About a song of peace, voiced by an angel band.

I turned and closed my door, and hurried back to bed;
These shepherd-folk are queer, who idle tales relate;
A busy man like me, who runs a hostelry,
Has little time for such poor beggars at his gate!

Avery D. Weage

Friendly Life — Far and Near

Donald B. Spitler, superintendent of California Yearly Meeting, was the guest minister at Marion, Indiana, Meeting, December 11. These meetings are broadcast every Sunday. Murray C. Johnson is the minister.

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Friends of Banes Monthly Meeting, Cuba, held a special meeting recently and approved general plans for a new meetinghouse of concrete and brick. The architectural department of the United Fruit Company has begun to draw plans for the building.

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The Friends Committee on National Legislation is looking for Friends who are farmers to attend the Agricultural Seminar in Washington, D. C., January 31-February 10. Write the Committee at 1000 Eleventh Street, N.W., Washington, D. C., for details.

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Hartford Friends Meeting, Connecticut, in a letter to its members, has printed the pictures of the D. P. family of four which the Meeting is sponsoring. The Meeting is looking for farm situations in which the family might be located, preferably near Hartford.

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Russell Rees, minister of the Chicago Meeting, has sent out a questionnaire to the members of the Meeting, asking suggestions for sermon topics, Biblical passages, and asking them to raise personal questions. Is the Meeting speaking to real needs? He wants to know.

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The mid-year conference of California Yearly Meeting is a tradition which "picks up" the distance of time between Yearly Meeting sessions. This year it will be held at Citrus Heights, January 17-19. Leonard Gilmore is the chairman this year.

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A group of Friends are holding a meeting for worship regularly each Sunday at 11 a. m., at 1221 East Edgemont, Phoenix, Arizona. Grant C. Fraser, 1221 East Edgemont, Phoenix, Arizona, is the correspondent. Visitors are always welcome.

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Kenneth Crooks reports that at the present time there are fifty-nine boys and fifty-four girls enrolled at Happy Grove Secondary School, Jamaica. Of the one hundred and thirteen, eighty-seven are boarders. Twelve boys and girls received diplomas of graduation on November 27. Students have to await the results of the examinations coming from England several months after the examinations are taken.

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A history of the Friends Church in California has been written by T. Eugene Coffin. A five-thousand-word digest of this will appear in the "Pageant of Religion" covering every religious group that has had a part in California history. This is under the auspices of the California Centennial Association.

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Dr. William W. Cadbury and his wife, Katharine, who lived for many years in China, were visitors in Cambridge over the Thanksgiving Holidays. On Sunday afternoon, November 20, at the Friends Center, Dr. Cadbury showed colored slides of their recent travels among Friends in Australia and New Zealand.

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With Norval Webb, Friends minister of East Main Street Meeting at Richmond, leading, Muncie, Indiana, churches held a significant week in a "Christian Teaching Mission." Muncie Friends have four hundred new persons on their responsibility list for potential new members.

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Alexander Purdy was a recent chapel speaker at Earlham College. During the afternoon and evening he met with a group of ministers and others in the area, at Quaker Hill, under the auspices of the Five Years Meeting Committee on Ministerial Training, Herbert Huffman, chairman.

* * * *

Arthur and Lillian Hammond, who have served widely among Friends' Meetings in pastoral ministry, observed their golden wedding anniversary which occurred on December 6 at West Elkton, Ohio. A reception was held at the Friends meetinghouse, December 4, when a large number of Friends greeted them.

* * * *

Ernest Lamb has returned from a visit of three months in Ireland, his boyhood home, and in England. He spoke to the Forum at West Richmond Meeting and in the meeting for worship. He will start on visitations of Meetings, beginning in Nebraska, near January 15, and continue till the Five Years Meeting sessions in October, 1950.

* * * *

David Henley, chairman of the Social Order Committee for the Five Years Meeting, is, with his committee, responsible for a Friendly representation at the Conference on "The Church and Economic Life," February 16-19, in Detroit. January 15-21, is suggested as a church week on that interest. For information write The Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

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The second Conference of Evangelical Friends is planned for June 21-25, 1950, at University Friends Church, Wichita, Kansas. The theme of the conference is "The Message of Friends for Such a Time as This." The emphases of the Conference will be definitely constructive. Prominent evangelical Friends will participate in the program. Each Quarterly Meeting is urged to send a delegation to the conference, which promises to be an occasion of pronounced spiritual blessing and inspiration. For further particulars, write Byron L. Osborne, Conference Chairman, 3201 Euclid Avenue, Cleveland 15, Ohio.

* * * *

A group of boys of Happy Grove School, Jamaica, recently spent the entire night working with the employed people in pouring the concrete for the floor of the new dining room at Happy Grove School. During the early evening some of the boys who knew most about electricity, prepared the extensions so as to furnish light not only for the entire floor, but for the mixing of the concrete as well. Another group of people, adults included, furnished encouragement and refreshments to those who formed this chain of workmen to pour this new floor. This was a happy occasion. They were putting themselves into the structure which has been needed so long for more ample dining room facilities.

Friendly Fellowship

Anderson, Indiana—The men of Anderson Friends Church prepared and served a supper in the basement of the church to their wives and families recently. This was done to further promote the organization of the Men's Extension Movement. Dalton Folger presided at the business session, following the supper. Joseph Sobel was named president, and Albert Pike, secretary of the organization. About sixty were present.

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Motor, Iowa — Ackworth Quarterly Meeting convened at Motor, November 19-20. The weather was ideal and many gathered for the fellowship and the

spiritual inspiration of the spoken word. Kenneth Eichenberger spoke Saturday morning; Mae Wallace on Sunday morning; and the male quartet and gospel team from Kletzing College were there on Sunday afternoon. New pastors present were Mae Wallace of Smyrna Meeting, Henry and Anna Vore of Middle River.

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WINCHESTER, INDIANA, Quarterly Meeting convened at Winchester on November 19, with Kenneth R. Pickering bringing the message. He spoke about early Friends, of the time when the first Quarterly Meeting of Winchester was established, and of their zeal, urging that the present-day Friends should be as zealous. Ministry and Counsel meeting was well attended, with several new pastors present, and a splendid report of the Yearly Meeting was given. The project of Whites Institute was stressed, and the need for spiritual instruction was presented. A missionary offering was taken.

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HORTONVILLE, INDIANA, Friends observed family night on November 16, with a pitch-in supper served in the basement of the church. Marion T. Osborne, general chairman for the evening, presided. Following the supper, all joined in singing. Devotions were given by Grover Tyler. Each church committee was asked to have a member present briefly their objectives and plans for the year. The following committees were represented: Stewardship, Fred Passwater; Peace, Ruth Beauchamp; Christian Education, Grace Cox; Finance, Clinton Fields; Public Morals, Mable Tyler; Flower, Orpha Shaul; Literature, Lorene Fesmire; Missionary, Clifton Morford. Glenn Reece presented concerns of the Ministry and Counsel, and Clinton Fields sang "When God is Near."

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MODOC, INDIANA—Poplar Run Friends Bible Class consists of nine members, only one of which is under eighty years of age, but despite that fact seldom is there a Sunday when all are absent. On December 1, their teacher, Tycia Lamb, asked them to dinner. All but one were present, each carrying a dish to lighten the task of the teacher when fourteen sat down to the noon-day meal. Those present were Mr. and Mrs. C. L. Hawkins, Mr. and Mrs. Eldo Moore, Mr. and Mrs. Elza Hubbard, Lindley Parker, Albert Parker, Rev. and Mrs. Robert Morris, Lester Williams and daughter, Mrs. Lucile Johnson, and the host and hostess, Mr. and Mrs. D. E. Lamb. Following the dinner, each guest was asked to tell a Thanksgiving Day story. The assistant teacher, Lester Williams, led the song, "Amazing Grace." Following a social afternoon, they left, remarking on the pleasant memories they would have to re-live on days to come.

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AMBOY, INDIANA—William J. Reagan participated in a series of services, November 13-17, at Amboy, Indiana, Friends Meeting. Public gatherings were held on Sunday and Tuesday evenings. On Monday evening the quarterly session of the Sunday School Council met in the home of Verne and Lucille Pence, with thirty teachers and officers. A profitable evening was spent discussing problems of Christian education as it pertains to the home and Sunday School. On Wednesday, Will Reagan held a discussion at the meeting on Ministry and Counsel. On Thursday evening, the family night supper and business meeting was held, with a total of one hundred and forty persons present. Will Reagan spoke in the three township schools and was well received. The great stimulation seemed to be a renewed enthusiasm on the part of parents to make their homes truly Christian.

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HARTLAND, IOWA, Bangor Quarterly Meeting met at Hartland, November 26. Wade Dillavou, pastor at Liberty, spoke in Ministry and Oversight on the need for people devoted to God. Lawrence Sams, pastor of Bear Creek, spoke on faith at the eleven o'clock hour, basing his sermon on Hebrews 11. The women of Hartford served dinner at noon in the Township Hall. The Men's Extension Organization and the W.M.U. met at one o'clock. The W.M.U. are remembering missionaries in prayer each morning. They took a special offering for Christmas gifts to missionaries. Sarabelle Sams spoke on missions. Harold Bacon of Liberty spoke on stewardship at the business session, and Orval Cox and George H. Lewis gave reports on Penn College. On Sunday afternoon Gerald Dillon, pastor of New Sharon, gave an inspiring address to the youth fellowship, and Marshalltown received the banner for having the largest number present. Bangor and Hartland Meetings have made extensive improvements on their parsonages.

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GREENSBORO, NORTH CAROLINA—A conference of all Monthly Meeting and Quarterly Meeting Committees of New Garden Quarter was held November 27 at Greensboro meetinghouse, under the leadership of Victor Murchison, clerk of the Quarterly Meeting on Ministry and Counsel. Merton Scott, chairman of the Peace Board of the Five Years Meeting, led devotions, following which the committees met in various rooms for discussion under direction of Quarterly Meeting chairmen and leaders from other Quarters. Included among those from other Quarters were Dovie Hayworth, D. Virgil Pike, Cecil Haworth, Byron Haworth, Orval Dillon, and Lutie Woody. Herschel Folger closed the session with a brief consecration service. Raymond E. Wilson, of the Friends Committee on National Legislation, and Merton Scott, of the Five Years Meeting, met with Greensboro Monthly Meeting on Tuesday evening. The men's organization, "Quaker Men," held a dinner meeting on December 8, with the ladies invited as guests. Dr. Dudley D. Carrol of the University of North Carolina was speaker.

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KINGSTON, JAMAICA — Following the withdrawal of the Friends Service Council of England from the support of the Kingston Center in Jamaica, the American Friends Service Committee and the American Friends Board of Missions have arrived at a basis of sponsorship of that center. In the future, at least for the next two years, both these organizations will enter equally into the support of the Kingston Center. This means not only that each organization will bear one-half of the cost from this country, but also will equally share in the decisions and moral responsibilities of that center.

This, in turn, however, will mean that the local Kingston Center Committee will be required to assume considerably greater responsibility for the care of all details of the program of activities and the supervision of the finances of the center, since two sponsoring bodies, separated as are Philadelphia and Richmond, cannot readily pass on details. The responsibilities of the A.F.S.C. and the A.F.B.M. will have to be limited more and more to long-term policies. Mack and Amy Jones are in charge of the center.

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GUILFORD COLLEGE, NORTH CAROLINA—Members of New Garden Meeting shared deeply the fellowship of Recognition Day for forty-eight new members on First Day, November 27, in the meeting for worship. These persons have been accepted since January and include twenty regular members, six affiliate members, and twenty-two associate members, the last named being boys and girls. Messages expressing the welcome of the Meeting, joys and responsibilities of membership, were brought by Frederic R. Crownfield and Clyde A. Milner. Membership certificates were given the children by Anna Henley Coble, superintendent of First Day School. An inspiring and appropriate message, setting forth the place of

Quakerism in its Judeo-Christian heritage, was given by Hiram Hilty, who with his family, was among the new members.

The Meeting held its 198th anniversary celebration on October 2, with a historical meeting, homecoming dinner, and breaking of grounds for the new parsonage, which is now nearing completion. A series of First Day evenings was devoted to a Quakerism study group at the request of non-Quaker members.

* * * *

MUNCIE, INDIANA, Friends Memorial Church has an experimental education program, instituted by Beatrice Carmien, religious education director. The plan is simply that of setting up the Bible School on a public school standard, with curriculum centering on interests of each age level, interpreting the Bible and religion according to those interests. This integrated program from nursery to high school is aimed at covering all the areas of life which children encounter. Each class has some Scripture, but only as it applies to what they are learning at the moment. This is an attempt to make religion as much a part of their lives as eating and sleeping — to make "practicing Christians" out of "Sunday Christians." It is hoped this program will train their consciences. The combined vision of the Religious Education Committee and the pastor, Robert M. Jones, resulted in the hiring of Beatrice Carmien, a Friend with a dual background in religion as well as in psychology.

Only one teacher dropped out when the program was begun, and the quota of one teacher and one assistant for each class each Sunday was filled, although it meant revising thinking habits of a lifetime for many of them. Boys and girls are now in the same classes as they would be in public school, and movies are used whenever they will help explain a country or a point to the class. Discipline problems are disappearing, for you never have trouble with boys and girls who are interested.

Beatrice Carmien explains that the Bible is an adult book and that there is no point in memorizing whole passages of it unless one understands the meaning of those passages. If it appears that there is little emphasis on worship, this is because it is not made obvious, for it is desired not to force worship on children, since that experience is not always a formal one. This is an attempt to give appreciation of God through activities.

Make no little plans; they have no magic to stir men's blood and probably themselves will not be realized.

Daniel H. Burnham

In the Larger Circle

Some two thousand ministers and laymen attended a recent special ceremony at Tokyo, marking ninety years of Protestant mission work in Japan.

* * * *

Dry money is needed. Those who are interested in the most effective dollars for a sane nation, can help greatly by contributions to the National Temperance Movement, 1321 Chicago Temple, 77 Washington St., Chicago, Illinois.

* * * *

A challenging new documentary film, *Kenji Comes Home,* portraying Christianity's role in the reconstruction of Japan, has been produced by the Protestant Film Commission and released the first of November, it was announced by Paul F. Heard, executive secretary.

* * * *

The United Council of Church Women are urging the collection of pieces of new cloth and other kinds of sewing materials to be sent through Church World Service to the women of Europe and Asia. The address of Church World Service is 214 East 21st Street, New York 10, New York.

* * * *

Archbishop Joseph F. Rummel of the Catholic Church of New Orleans recently cancelled the annual Holy Hour, scheduled for October 2 in the City Park Stadium. The City Park Board's insistence on segregation of Negro participants, the Archbishop said, was unacceptable to the sponsoring Metropolitan Council of the Holy Name Society. In commenting on this New Orleans incident, the editors of *America,* a Catholic journal, declared: "The action of the Park officials in invoking compulsory race segregation contradicts the very idea of a truly Catholic religious celebration. Furthermore, the Park officials lay themselves open to a charge of violating a basic right of every American citizen, that of religious freedom."

* * * *

A resolution declaring it unjust for the government to consider conscientious objectors as criminal offenders was adopted by the Montebeliard Synod of the Lutheran Evangelical Church of France. CO's are not recognized in France and the government regards refusal to serve in the armed forces on the grounds of conscience to be tantamount to desertion.

* * * *

The week, beginning January 15, has been set as a time for considering the relation and responsibility of the church in economic affairs. A conference on this subject, representing the churches of America, will be held in Detroit, February 16-19, 1950. For literature or other information write Department of the Church and Economic Life, the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

* * * *

A "Rickshaw Reform Society" is working to have rickshaws abolished, as India has done. The Society is undertaking to secure jobs for rickshaw men when the change comes, and is suggesting the same device used in the Malay States, which have substituted a pedalled tricycle. The practice of using human beings to pull others about is more and more widely considered degrading throughout the Far East.

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Each year since that time a community festival has been built around the symbol and theme of this famous tree. In recent years the valley city has expanded the scope and extended the time of its festival to cover three weeks of activities which include parades, contests, children's programs, and a statewide radio broadcast dramatizing the story of the tree.

BIRTHS

LELAND—To Lawrence and Hazel Leland of First Friends Meeting, Indianapolis, on November 30, a daughter, Barbara Byrom.

MORRIS—To Dean and Geneva Hall Morris of Bridgeport, Connecticut, and members of New Providence, Iowa, Meeting, on August 30, a daughter, Lorraine Rose.

WILLOUGHBY—To George and Lillian Willoughby in Des Moines, Iowa, on October 3, a son, Alan Craig.

HARVEY—To William Roe and Helen Irene Harvey in Des Moines, Iowa, on October 1, a son, William Roe, Jr.

RAMSDELL — To Robert and Elvie Ramsdell a daughter, Virginia, on November 7, at Worcester, Massachusetts.

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MARRIAGES

BOYER-LITTERAL—Ida Frances Litteral to Edward Boyer on October 22 in the home of the bride in Hortonville, Indiana, with William Clark of near Sheridan, Indiana, performing the double ring service.

LAIR-WETHERBEE — Marilyn Isabel Wetherbee to J. Gilbert Lair, son of Wilbur and Marie Brown Lair of the Marshalltown, Iowa, Meeting, were united in marriage November 27, with Orval E. Walker of the Christian church officiating.

RHOADS-CORNELL—Winnifred Cornell, daughter of Mrs. Maude Cornell of Des Moines, Iowa, to Melvin Rhoads, also of Des Moines, on October 16, at First Friends church, with Everett Davis officiating.

DEATHS

HEALD—Dr. Ira Francis Heald at his home in Oskaloosa, Iowa, December 1, aged sixty-one years. He was the son of Lewis and Mary Heald, and a native of West Branch, Iowa. He taught at Penn College, and was a member of the College Avenue Friends Meeting where he had served as elder and religious education leader. Survivors are his wife, Rachel Williams Heald; a daughter, Ruth Iris Ames of Omaha, Nebraska; a son, Herbert of Oskaloosa; his mother, Mary Heald, and a twin brother, Irwin of West Branch; and other brothers are James of Rapid City, South Dakota; Charles of Austin, Minnesota; Harry of Lincoln, Nebraska; and Willis of Rogers, Ohio. Services were conducted by the pastor, Lela E. Gordon, and Charles O. Whitely of Grinnell, Iowa.

HOUTS — Eleanor Wright Houts on September 22, in Clayton, Missouri. She was the daughter of the late Henry Charles and Caroline Carpenter Wright, and was born in 1869 in Richmond. She attended Earlham College and De Pauw before her marriage to Charles A. Houts, an attorney of St. Louis. She was active in welfare and community affairs of Webster Groves, Missouri, which was her home for many years. Services were conducted by Erwin P. Inglis in the First Congregational Church of Webster Groves of which she was a member. Surviving is a son, Henry Wright Houts of Clayton, Missouri; a daughter, Josephine B. Walton of Scarsdale, New York; two grandchildren; two sisters, Susan W. Johnson of Fallsington, Pennsylvania, and B. Frances Wright of Dunreith, Indiana.

JENNESS—Daniel Fremont Jenness at his home in Gonic, New Hampshire, on November 24, aged ninety-three years. He was a lifelong member of Friends, and was treasurer of the Dover Quarterly Meeting for fifty years. He was faithful in attendance at meetings and loved by all. He was well and continued in his farm work until a short time before his death. Services were held November 25, with burial being in Friends' cemetery. His wife, Ida Wiggin Jenness, preceded him in death in 1924.

ALL KINDS OF WEATHER

Why not give yourself or somebody else a copy of *All Kinds of Weather*, the book of poems by Levi T. Pennington? Autographed copies may be secured, post paid, from the author, 1000 Sheridan Street, Newberg, Oregon, at $2 per copy.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA
Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert Pettengill, Pastor.

DETROIT, MICHIGAN
First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA
Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA
Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 9675.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA
Friends Meeting for Worship at Sorosis House, 108 Liberty Street, First days at 11 a. m. Monthly Meeting, 10 a. m. first First Days.

PASADENA, CALIFORNIA
First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURG, PENNSYLVANIA
Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburg 17, Pennsylvania.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

BUCK HILL BULLETIN

Realizing that many of our Guests are becoming air-minded and that it will not be long before more and more arrive by plane, the Company is giving its wholehearted support to the activities of the Mount Pocono Airport Authority, with one of our executives serving on the board. The airport is reached in only twenty minutes by our motor coach.

The present airport has a 2,700-foot paved runway and a 3,700-foot grass runway, with the latter lighted at night and there is a beacon maintained on the field.

It is hoped that, by June 1950, both runways will be of such length and condition that the All American Airways will be making scheduled stops. Federal aid is being sought for a project embracing a $300,000 expansion program for the lengthening of the runways and the erection of an administration building with proper facilities and services. So, by this time next year, we may be inviting our Guests to fly to

THE INN

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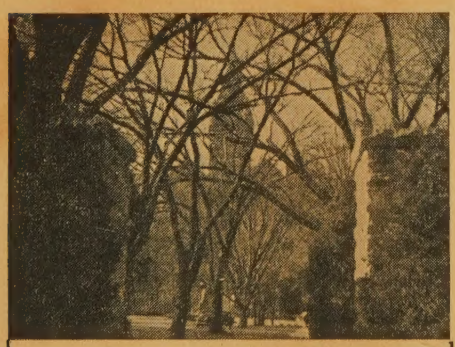
"On wide-waving wings expanded bear
The flying chariot through the field of air."
—ERASMUS DARWIN



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